791.668 Bemba FQ5

[For description of the Bamucapi, or witch-finders movement, in its magical context see category 791; for interpretation of it as a social movement see category 668.]

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An equally elaborate ritual is practised in connection with salt-making (see above p.85). 317

Certain beliefs and doctrines are of recent origin. The Watch Tower movement (Fa Chitowele) which owes its origin to "the incidence of western culture on traditional beliefs, customs and sanctions",(1) is a revivalist movement teaching that before the second coming of Christ Lake Bweru will boil and the Europeans from the district will be thrown into it. The disciples group themselves into separate wards or found their own villages. They cultivate in common and share the produce of their work. The movement has strong political implications, and its adherents refuse to pay tax on the grounds that the Government is resisting the will of God. The Watch Tower flourished openly before the counter-measures applied after the Copperbelt disturbances of 1935. 177 668 795

The Lumanpi movement(2) of witchfinders at one time also gained ground in the valley. It probably originated in the neighbourhood of Lake Nyasa and, like the Watch Tower, incorporates elements of Christian doctrine. 177 795

Greatly feared are the *Banyama* - natives employed by or having contacts with Europeans - who are believed to murder their own countrymen to satisfy white blood-drinkers.

There are six mission stations at present in Kazembe's Kingdom. The Plymouth Brethren have three (at Kawama, Mukonde and Johnston Falls), the White Fathers two (at Lufubu and Nankalabo), and the London Missionary Society one (at Mwenshi). On the Belgian Congo side there is a mission at Kasenga and another at Chisamba. 797

(1) Quick, 1940, pp.216-21. (2) Richards, 1935.